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The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates communism, not only of the goods of life scientific theory of communism, but is but of life itself. It has not only the practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism in the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is placed at rest and liberty as are the stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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ESTERO, FLA., APRIL 4, 1905. A. K. 65.

Whole No. 600

Unveiling the Mystery of the Apocalypse.

Past Attempts at Disclosure of the Great Secret; the Spiritual Sense Defined by Swedenborg; the Successful Uncovering by Koreshan Universology.

KORESH.

MANY ATTEMPTS have been made by many during the progress of the Christian dispensation or age of the world, to define the meaning of St. John the Revelator, in that most wonderful of all productions—namely, the Apocalypse. The term rendered into good, plain English means, REVELATION. Emanuel Swedenborg made two attempts to open up the mystery contained therein, one of which he called the "Apocalypse Revealed"—which signifies, literally rendered, "THE REVELATION REVEALED." Swedenborg, then, revealed the Revelation. He afterwards attempted to explain the Revelation in a work which he did not complete—while in that incarnation, at least—called the "Apocalypse Explained."

In his "Apocalypse [or Revelation] Revealed," he attempted nothing more than to define its "spiritual sense." What the world wants and must have before it can partake of the fruition involved in this condensed summary of God's purposes and methods, is such a development in the amplitude of consciousness as to enable the mind to grasp the potentiality of being and thus render it the incorporated unity of the Godhead. God committed it to the world through John; and the world will receive it when the processes of human development so amplify the Tree of Life as to unfold in the minds of men a capacity for comprehension equal to the Divinity who inspired the wondrous vision.

The Apocalypse is "the Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." Where are these servants to whom these things are revealed?

Certainly not yet in the culmination of fruition, for were they in the world, to them the book would no longer be a mystery. The Revelation was given for the use of God's servants—that is, to those who serve God; and that service is the service of *works*, for it is said in this Revelation, "And, behold, I come quickly; and my reward is with me, to give every man according as his *work shall be*. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

It appears that the things are to shortly come to pass. "After when?" is the most natural inquiry; and the reply is, after the servants begin to perform the work which brings the reward, and that is when the Lion of the Tribe of Judah prevails to open the Book, which is when the science of the universe becomes the property of some one man, the Man who comes as the SIGN of the coming of the Sons of God. There are certain key-notes throughout the Book of Revelation which if incorporated into the intellectual consciousness, will stimulate the development of the mind and awaken into ultimate fruition those who will finally become the ripened fruit of the Tree of Life.

"John to the seven churches which are in Asia [in the light of truth, which light can only shine in the performance of the uses inspired by the Son of God in the heart; these uses, being devotion manifest in works to the neighbor]: Grace be unto you, and peace, from him which is, and which was [the Lord Jesus], and which is to come; and from the seven Spirits which are

before his throne; and from Jesus Christ [Anointed], who is the faithful witness, and the first begotten of the dead, AND THE PRINCE OF THE KINGS OF THE EARTH. Unto him that loved us, and washed us from our sins in his own blood [a knock-out blow for so called christian science], and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen."

In the above is described the authority and dominion committed to the Lord by God the Father, who was greater than the Son till the Son matured into the amplitude of the Father, when all authority, all power and universal dominion were committed to the Son through the inherence of the Godhead in its fulness; which fulness was in the Son's amplitude. Through the Messianic office of the Son this authority is transmitted to "him who overcometh," and thence to the Sons of God, through the fire of conflagration which the SIGN of the Son of man institutes.

Universology is the unfoldment of the great mystery, the basis of this mystery being the mystery of the universe itself, the laws of which have been hidden in the rubbish of what the world calls science. Koreshanity is sounding the key-notes of final revelation, for the reason that the SIGN of the Son of man, has awakened into the knowledge which the keys of knowledge enable him to unlock. Koreshan Science is the science of immortality and the revelation of mystery which, through the very fact of its being a revelation and no longer a mystery, crowds it from the field of esoteric phenomena and thrusts it into the field of exoteric exploitation.



THE SEVEN SUCCESSIVE RELIGIONS.

The Principles of the Orderly Reunion and Divorce of God and Man
in the Progress of the Ages.

FROM THE WRITINGS OF KORESH.

THERE ARE SEVEN great religions during one coluric period, each one representing a distinct principle of vegetative or organic life in the mass, and also archetypically represented in the microcosm. They comprise the various degrees of the rebinding of man to God, or the circumference to the center, in a successive and progressive order outwardly but retrogressive inwardly, till the final or most circumferential degree is reached, when the scientific religion rebinds the external man to God, that by it the man is transformed to the Theanthropos or God-man; in other words, the Son of God.

Religions are progressive by consecutive and regular stages of development. Every system of religion in the world passes through its various stages, finally culminating through its adulteration in divorce. Then succeeds the new religion. Religion is what the term implies—a rebinding, from *re*, again, and *ligare*, to bind

or tie. It is the remarriage of humanity with God, from whom the human race repeatedly separates itself. Therefore, in the culmination of every age the old church becomes divorced and a new church is established. At the culmination of every age there is an effort to establish a religion based upon the denial of God—that is, upon the denial of one pole of biologic existence. This denial of God in the effort to establish society upon such a basis, is the mediate product of the divorce of man from the true God, through the adultery of the church, by which the real truth and its correspondent life are completely prostituted.

The processes of adultery—that is, the prostitution of truth and life, the departure of the church from genuine knowledges—release the mind from the realm of cause to bind it to the world of effect, to a false and defective understanding of the laws, principles, and phenomena of the natural world into which it has descended and of which alone it is truly cognizant. The present denial of God is the rational sequence of a system of astronomy and cosmogony which has no known nor even hypothetically fixed center. Such a system of astronomy as the present one, with neither center nor circumference absolute, leads inevitably to the conclusion that there is no circumference nor center of life absolute, hence that there is no God—the center and origin of all life. There must be an agreement between the physical laws governing the physical cosmos, and the laws which formulate and govern the microcosm.

The divorce of church and state; the divorce of philosophy and science; and then the divorce of the two functions and forms of the microcosm, which is the beginning of the separation of God and man, are all the natural sequences of adultery through the prostitution of truth and life to false and evil purposes. The rebinding of the circumference to the center depends upon the development of a new circumference and its concomitant and coördinate center. The center and circumference now to be reestablished, rebound, or remarried, is the last of a series. This may be known by those who wish to investigate, from the simple fact that the sign as it has moved through the constellations from Aries to Pisces, or from the head to the feet, is now at the culmination of the feet or last constellation in the series.

We are about terminating the precessional cycle in both the physical and biological Zodiacs. This being the last constellation of the precessional movement, the rebinding is of the most outward degree. The manifestation of the center and the circumference must be in strict accord. The center must be of the quality of the circumference, and both must belong to the most external substance and quality. If the biological macrocosm were like the physical, opened out or un-

folded, its center would be of a corresponding force to the material circumference; but as the biological macrocosm is the aggregation of infolded forms, the central pivot, focus, and polation must be a tangible humanity, tangible at least to the new circumference; for it is not simply the manifestation of the complex mental forces of being, but the manifest form of those forces.

The new pivot must be established first, and the new zone when first manifest is the zone of force corresponding to the new pivot. The pivot first appears, then the zone assumes the condition or quality of force. While this zone is in the natural humanity, it is not seen except by the pivot and the natural humanity in whom the zone fixes its polate centers. As the polations of the zone develop they come into relationship with the pivot and into coördinate use. It is only by such a relationship that the rebinding takes place and there is manifest a reunion of God and man in the establishment of the new order of society, and therefore so called new church. To elucidate this point we will revert to the beginning of the Christian era. The divine Jesus was the central polation. Around him was an invisible zone. When it aggregated into its centers they were the manifest Apostleship of the age.

We will now consider the specific processes by which the central cell of the biological macrocosm assumes its form and parthenogenetic fecundation; the process by which the new marriage takes place and from which the new society begins to assume its order and take its shape. By the law of form we are enabled to know and point out the primary relationship, and therefore the final relationship of the male and female. The true universal form is the cellular, with the straight and curved lines so doubled in upon each other as to constitute in the biological domain a peculiarly modified form and function of the mass. The union of the male and female in the composite organism, denominated the biological macrocosm, must take place in the composite cell, the cell and nucleus of the mass; and from this cell must the formulation of society take its origin and assume its formate relations and proportions. This nucleus or cellular center in its natural or outward manifestation, must represent three axes—namely the vertical, longitudinal, and lateral.

The poles of the cell are represented by the six faces of the cube. Therefore, there are six poles or centers at the terminal points of the three axes, and one complex pole at the center, or point of the crossing of the axes. One of these is an open pole and constitutes the zone or sphincter of conjunction between the six axillary poles and the central complex pole. There are two fundamental laws to be held in remembrance while pursuing this inquiry, the first of which may be stated as follows: "Any law, principle, phenomena, or form discovered or

observed in any given domain, has its corresponding law, principle, phenomena, or form in every other domain." Law and structure, or function and form, are so uniform throughout the universal economy that there can be no exception to this rule.

The second law is as follows: "Everything in existence has its opposite, and two opposites are always related to each other by their axis." To fully appreciate the first law it is very important to comprehend the laws of form so well as to be able to juxtapose or reunite segregated or divorced forms when they are separated and distributed for convenience, while the biological macrocosm and microcosm are passing through their degrees of involution.



HUMANITY'S DEMAND UPON KORESHANS.

The Great Obligation to Demonstrate the Truths of Life by Works of Love to God and the Neighbor.

FROM THE WRITINGS OF KORESH.

THERE IS NO RESPONSIBILITY so great as that now devolving upon our little body, scattered sparsely here and there throughout the world. The world not only languisheth with hope deferred, but the anticipation of a coming kingdom in the earth is fading, both as to expectancy and desire. It is the obligation of every one espousing the cause of KORESH, to so order the life as to demonstrate to the world that in the mind of the Koreschan is there not only an expectation of the Lord's righteous kingdom and reign, but that there is also an increasing tension of desire for the divine manifestation. The pleasures of sensual life should be sacrificed and the whole being merged into a purpose and activity for the progress of our cause. Professions do not meet the demand of this age and this work.

The nominal Christianity of today has been nourished on husks (the doctrine of faith without works) till there is nothing remaining but the bones and skin of the "body of Christ." It has been fed upon swine's food till hoggishness characterizes every incentive to action, and there remains in the church not one atom of the undefiled flesh of the Christ. The church has become a cess-pool of moral corruption, and in it is fostered the contagion that infects and vitiates every department of social and political economics. The Lord Christ is dethroned and mammon is enthroned; and instead of bringing rest to the world, the church fosters and encourages turmoil.

The Koreschan has the advantage of the world, in that he holds the law of God as fundamental, and its inviolability is the key-note to his hope and destiny. It is the obligation of the Koreschan to show to the world that he understands the law and loves it by his practical enforcement of its obligations. Let him rise above the great and petty sins which modern "Christians" roll as sweet morsels under their tongues (taking

them at their word), and show forth *by works*, not by a pretended faith, that he loves humanity and is prepared to love his neighbor as himself, in honor preferring his neighbor.

Modern Christianity in a maudlin sort of a way, professes all this from one corner of the mouth, while it denies it from the other corner; but there must come something besides professions. It is the work of the Koreshan to manifest a charity wrought in the performance of uses which are to be depended upon to tell the story of his faith in God; of his faith in the mission of KORESH to establish the kingdom of righteousness. Koreshan charity must not be exhibited in the indiscriminate distribution of *alms*, for these are a disgrace to a mooted civilization and Christianity, baseless fabrics, mere drains devoid of reality.

Charity or brotherly love wrought in service to the race, signifies the equitable distribution of wealth; and such an adjustment of the energies of the brain and muscle of the human race as to utilize them without that wear and tear which now consummate in degradation. True charity is *not* the distribution of alms. There should be no alms nor any occasion for them. These are but the glaring indications of man's inhumanity to man; exhibitions of a dearth of genuine Christian character and life.

Koreshan activity should be characterized by the inauguration of industries so equilibrated as to induce the pleasures of a constant recreation, that the day of the Lord's *rest* may be ushered in, that the glorious beatitudes of his perpetual sabbath may fill the human soul with joy. Let Koreshans show forth their love to God by devoting their energies to the perfection of the neighbor's joy, and thus demonstrate that in the Koreshan Unity is the evolution of true Christianity.

THE DEPARTURE OF THE HEAVENS.

The Rolling Together as a Scroll, and the Moving of Mountains and Islands.

FROM THE WRITINGS OF KORESH.

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places."

THE SEPARATION of the elect from the non-elect in the spiritual world is a process of rapid evolution which finally culminates in a vortex or whirlwind. This is pivoted in the man CYRUS, through whom the Elijah comes. This is the pivot around which modern spiritualism swings.

When the six degrees of translation or theocrasis are completed, the heavens of the new spiritual degree pass away by conjunction with the natural and celestial heavens, all of which now become one. At the accomplishment of this, modern spiritualism falls to the ground, and those who profess to be in and teach a

divine life (the mountains), and who are the instruments of the powers of hell, lose their mediumistic qualities and spiritualism ceases to prevail as an anti-christian influence. Those also who teach lies (the islands) and deceive the people, will no longer have any powers of persuasion in opposition to and in the light of those who are in the order of the divine propaganda.

In the opposite sense the Sons of God, who are in the life of the Lord and the delights of genuine doctrine, have power to hide themselves from the view of the natural and sensual man. In the conjunction which takes place in the external or natural degree (by which the two forms, male and female, become one) the love or desire for life becomes unified with the truth or doctrine of life, and thus the mountain and island become the divine-human organism, and are separated and hid from the view of the sensual world.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains." Kings and thrones (David, the representative king,) in the spiritual sense or degree, signify truths of doctrine, and in the opposite sense or degree, fallacies. In the natural degree they refer to men who may either be in possession of great truths, or leading heretical and false principles which they present as genuine principles of science. As here referred to they first imply the ten kings already mentioned, who embody ten distinct forms of government, none of which will be established because not representing the true divine order, the real kingdom of righteousness.

In the manifestation of the divine order these spurious presentations sink into insignificance. They go out of sight. Hence the vulgar phrase, to "cave in," as so often applied to things which fail. To be in fallacies and evils is to be in caves, because when the genuine truth and its corresponding life appears these are destroyed and sink away into obscurity. Great men, rich men, and chief captains, are terms which refer to the various degrees of intelligence and corresponding works as applicable to the states of perversion. A free man is one who has come into the liberty of the Son of God, freed from the bondage of satan; and in the false or opposite sense, one who has estranged himself from any fear or restraint concerning spiritual or religious obligation. A man who utterly denies the existence of God, death, the power of evil, and so on, is in the sense herein employed, a free man.

A true conception of Godliness is a true comprehension of the character of the Lord Jesus; and such an understanding is also a knowledge of what we shall be when he appears.

New Century Studies and Reviews

Lucie Page Borden

ETHER AS A MARVELOUS SUBSTANCE.

The Omnipresent Element Convenient to Physicist and Astronomer
as a Basis of Manifold Conjectures.

THE LATEST THEORIES in regard to the supposititious substance with which space is filled, have been exposed by the Russian chemist, Mendeléeff:

"For the understanding of a multitude of natural phenomena it is necessary to resort to the conception of the so called luminiferous ether, which by all means must be considered as a ponderable substance, and consequently must have its place in the system of elements, inasmuch as it reminds us of the properties of helium, argon, and other similar elements. The conception of the ether was resorted to at the outset, exclusively for explaining the phenomena of light which, as is known, can be best understood as the result of the vibrations of the ether. However, later on, ether, considered as being distributed throughout the universe, was resorted to in order to explain, not only electrical phenomena, but also gravitation itself. In consequence of that, a very great importance has to be attributed to the ether; and as it cannot be considered as anything but ponderable matter, we are bound to apply to it all the conceptions which we apply to matter in general, including also the chemical relations. But as, at the same time, we are bound to confess that this matter is not only distributed throughout interstellar space (in order to explain the light which reaches us from the stars), but also penetrates all other substances; and as also we must admit that the ether has no capacity of entering into chemical relations, or of undergoing any sort of chemical consideration; therefore the above-mentioned elements, helium and argon, which are characterized precisely by the absence of that property of entering into chemical relations with other substances, show in this respect a certain similarity with the ether."

The skill with which theory is fitted into theory by the advocates of the old system of chemistry is displayed here in all its glory! The hypothesis of a substance just dense enough to transmit light and yet not gross enough to retard the earth's motion is one of the profoundest mysteries of modern scientific guess-work. How this substance can fill interstellar space and at the same time be the means of explaining universal gravitation, is very hard to see, because the supposition that it has weight is explainable only on the ground that it is matter. Universal gravitation means, in scientific phraseology, that every substance in the universe attracts every other, inversely as the square of their distance and directly proportional to their volume. Now, ether has weight according to this chemist, and it must attract all other substances; so it cannot be fine

enough to furnish no resistance to the moving bodies with which space is filled. Suppose the ether were to be destroyed, then there would be no medium for the transmission of light and no heat from the sun could reach us.

But in order to explain the phenomena of light at all the physicist is obliged to resort to the conception of a medium. The supposed ponderability of the ether shows that it must have a high power of refraction. Very well. How then, is it possible for astronomers to locate the stars without knowing the exact refractive power of this imaginary medium? The Russian chemist is not aware what an obstacle he is setting up in the path of Copernican astronomy; nor how this ponderable ether begins and ends in theory with no proofs to give it a firm basis.

When an atom is worn down by friction to a point where it is too small to be further reduced, the application of more friction transforms it to energy, when it is said to be in solution. The ether is composed of all the substances in the universe in solution—that is, not in a ponderable state, but as simply the energy or spirit corresponding to the substances transformed.

The Eternal Truths of the Divine Word.

"WHEN THE SON OF MAN shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory." The glory of God is his intellectual principle. To come in this principle is to be able to expound the science of the universe. This is the letter of the Word, in which truth is in its fulness and in its sanctity and its power. The exposition of the truths of Nature completes the revelation of the entire cycle, during which seven great teachers appear, furnished with credentials which differentiate them from other men.

The holy angels are with him who is manifested in the glory of God. They are the truths themselves in one aspect; in another, the holy or integral beings to be manifest in the external world are with him in the sense that the declaration of truth produces the friction necessary for that which is within to be conjoined to the outer.

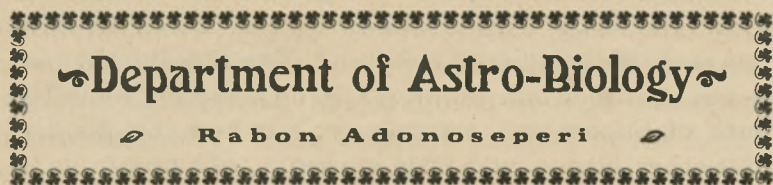
God sits upon the throne of his glory when he comes in his Sons. They are the Bridegroom and Bride in one form. The biunity of the Lord who is Father-Mother, is reproduced in his offspring.

The light of the mind is in the external truths of the Word. They relate to the beautiful world of harmony and order where waste and renewal are equal. In this world the lower stratum is pure gold, while at the center is the lightest substance called aboron, around a still more rarefied solar atmosphere. The love and the wisdom which planned this world are not asleep. They are perpetually operative and in their operations they show the deific Mind.

The Throne of God's glory lies, not in this wonderful world of marvels and surprises so much as in the man Christ Jesus, whose brightness is unequalled by the

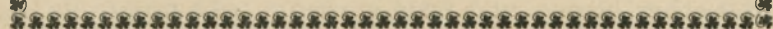
Morning Star, and whose glorified presence in the world again will be the signal for changes in the physical world as well as in the human.

The Lord Jesus comes again in his Sons, and in them he will reign in earth, not in the spiritual spheres; for the coming of the kingdom of righteousness in earth foretold by the sacred books is no dream or figment of the imaginations. God's facts eclipse man's wildest dreams.



Department of Astro-Biology

Rabon Adonoseperi



THE RELATION OF SCIENCE AND ART.

The Lofty Conceptions of the Koreshan System; the Union of Idealism and Realism; the Science of Fine Art.

SO MUCH HAS ALREADY been said and written on the subject of Koreshan Science, and so comparatively little reference has been made to art as a factor in the Koreshan System, that the non-initiate might be led to believe that the ideal formed neither part nor parcel in the great objective for which the adherents of KORESH are today striving so earnestly. Yet in truth, the Koreshan ideal of divine Imperialism involves a conception so lofty that the human mind in its present segregated condition, becomes baffled in its endeavor to conjure up a mental picture of its surpassing glories.

The fact that science and art are bound together by the strongest ties of relationship, must be fully realized if the mind is to be carried back to the primary and original cause which ushered into existence this twin pair of coördinated affinities. Science, strictly speaking, is knowledge—systematized knowledge; for its province is to cognize the universal laws that operate throughout the natural universe. Science, then, is a cognition of principles, while art is their application, which involves obedience to law, whereby harmony and balance are maintained. Disease of the body is the result of unbalanced conditions obtaining in the physical organism, and it is the province of the curative science to cognize and tabulate the laws and principles that govern it, in order that these may be applied to the end that the malady be eliminated. The practice of the true science of medicine is the art of curing. Science in this way is merely abstract and theoretical, while art is practical and involves performance, which again is only obedience to law.

Webster defines art as the "adaptation of the things in the natural world to the uses of life." Macrocosmic man is the great aggregation of natural humanity which constitutes the body of the Grand Man, whose life is dependent for its perpetuity on the appropriation of things in the natural world. The performance of uses to the neighbor on the part of the entities which compose this organism, is the practical application of the science of healing in the domain of

commerce, which like the blood in the vital body, constitutes its source of life.

According to Mill, "Science takes cognizance of a phenomenon, and endeavors to ascertain its law; art proposes to itself an end and looks out for means to effect it." Art is essentially the *end*, because it is the realization of the ideal which is the highest conception on any one plane of thought and existence, and which can only become thoroughly gestated and born into the world of reality, through strict obedience to law, which must first be brought down into the outer spheres of the mind, through intelligent and scientific cognition of external phenomena. Harmony is the grand ideal of man. He endeavors to render it effective in the manner that appears to his mind most fitting. His failure to attain his objective is due to ignorance of law—that is to say, of the means whereby his ideal may be realized.

If we analyze the word art, we find that its Latin parent *ars* has the root meanings of "joint, fitness, and adaptation," from the Greek root *ar*, which is the base of *harmos*, a shoulder-joint, from which we derive our word harmony. The primal signification of art is thus conjunction, marriage, or unity of the subjective with the objective, which therefore involves the union of idealism with realism. An examination of the structure of the physical macrocosm displays the seven metallic planes which compose its confines. Superimposed in relation to the metallic planes are the five mineral strata which constitute the universal bones, jointed together by reason of their perfection or conformity of shape, in relation to each others outline. Each of these strata corresponds in the biological macrocosm, to a sphere of usefulness which can be definitely defined and its mode of performance realized through scientific cognition of form. These planes articulate with one another by reason of their mutual interdependence and intermergence; and if we may consider in this connection the function of the metallic strata (involving the cosmic alimentary tract) as related to the work of construction of the mineral strata or bony framework of the cosmos, we may say that the first six counting, from within outwards belong to a successive order, and the seventh to a simultaneous order, in which the foregoing are expressed as one. This seventh degree and the point of grand conjunction or marriage, the ultimate sphere in the physical universe, is the plane of art (performance) in its most liberal, polite, and idealistic sense. This objective will constitute the model from which the divine Artist will accomplish the *magnum opus* of his life, and which he will execute with the pigments furnished by the seven qualities of men blended into a divine fellowship, that will express the superb ideal that for so long time has been stored in the most interior sphere of his mentality.

Now, the biologic macrocosm is formed by the doubling-in or infoldment of the physical macrocosm—that is to say, the straight lines and circles of the latter are by virtue of the function of gestation, in-

volved and reëvolved into the complex form which characterizes the structure of the microcosm. In the physical macrocosm, therefore, the most exterior sphere becomes the most interior in the biological macrocosm. We must therefore seek in the most occult and interior sphere of human society, for the objective Artist whose function it is to execute the *chef d'oeuvre* in the world of art, that is to attract the wonder and admiration of the entire universe. It is into the most occult and subjective sphere of his mentality that we must penetrate if we are to seize on the as yet unexpressed idea that lies dormant within. It was predicted by the great Paracelsus, martyr to the cause of an occultism that was deeper and less contaminated with fallacy than that of the present day, that in the time to come there would appear *Elias the Artist*, who by virtue of his superior intellect, would explain and lay bare to the comprehension of the world, all problems of life, notwithstanding however occult and mysterious they might previously have been considered.

Now, the science of KORESH is resolvable into seven distinct and specialized orders of knowledge, impelled by seven ideals in the regulation of human affairs, and which when acted out or performed in the natural world, become seven arts. These, up to the present time, have not been either tabulated or presented to the public in a manner that clearly defines the issues they severally involve; but they correspond to seven foundational strata of the physical universe, and in the biological world form the interior pivot on which it revolves, impulsing and regulating its life to the expression of perfect harmony, health, and unity. As the outermost plane in the former is the base of the six preceding planes, and their protective environment—so, in the latter is the seventh, the exact center of the pivotal axis. This is the science of Astro-biology, which involves the knowledge of the structure of the human Zodiac, whose pivot and center is the God-man, who involves and possesses the Zodiacal Tree of Life. This being the last and inmost of the specialized series of seven, involves all the qualities of the six succeedant, which remain inwardly in a state of gestation; and as parental mother of these latter, it is the first to be projected into the world as a distinct and separate entity.

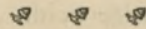
Astrologers have from time immemorial, been known as *artists*, and continue to be so denominated at the present day, in spite of the fact that they have long ceased to merit this appellation, owing to the fact that decadence of the system as a science has deprived it of the power to exercise the function which is its special property. Astrology is both theoretical and practical; and it is only in its application of cognized principles to the regulation of human affairs, in all their complex and variegated aspects, that it comes to merit the distinction of being the *science of art*. In its present state of development of so called astrology, it is neither scientific nor artistic, for it has not emerged from its incipient stage of investigation.

From the foregoing it will be seen that Astro-biology, the seventh and central science of the human

macrocosm, stands in a special relation to the science of the physical macrocosm which involves it,—the latter being circumferential, basic, realistic, and practical in its inception; clear and exact in its pronouncements; and in the progress of its unfoldment, rearing a superstructure which must ultimately attain to the apex of idealism. The former on the other hand, is central, idealistic, unpractical, and unscientific in its initiatory efforts and obtusely opaque in many of its pronouncements, descending by slow gradations from the mists that enshroud its early environment, down to the solid pedestal that is afforded by the science of physics which constitutes its only pediment.

The conjunction or marriage of these two primal sciences which will be celebrated on a day appointed for the future, will give birth to a first and needed establishment of order in the central sphere of objective humanity, from which starting-point it will through the office of the six subsidiary doctrines, increase longitudinally, laterally, and vertically, until it attains to the apex of the structure which marks that final polish that we term *fine art*, which will then rest securely on the solid body of what the Latins termed the *artes sordidæ* or the base arts of more primitive and menial usage.

The sciences of the physical and the biologic macrocosms are involved by the one circumferential Man who encompasses the Tree of Life; and if the progress of the latter science in the process of its unfoldment in this department of THE FLAMING SWORD, is tardy—as some of our readers appear to consider—it is due to the poverty of the instrument through which it is being evolved; and we would therefore enjoin those who impatiently hunger for the unfoldment of the higher and more interior mysteries of Astro-biology, to exercise that patience which, in the subjective world is the basis on which must be superstructured the pinnacle of divine wisdom, which in the objective world of practical endeavor, is fine art.



The Complex Time-Piece of Predestination.

FROM THE WRITINGS OF KORESH.

THE LAWS of progression and retrogression govern the cycles of perpetual and periodic continuity. Time is defined by periods marking partially recurring epochs, until the grander of all the cycles in coördination completes the series, and the climax consummates with the fruition of the Sons of God, merged into that intra-composite consciousness—the personal Deity, of whom the world today is ignorant. One of the most important cycles, upon the correct reading of the dial of which depends a definite chronological comprehension of human progress in its religious, moral, intellectual, and social status, is that which is in coördination with man's advancement toward his destiny, and is designated the alchemico-organic (physical) Zodiac. Upon the ecliptic of this belt—symbol of the animal life of God in man—all of the solar, lunar, and planetary cycles record their periods, and together they comprise the aggregate and complex time-piece of predestination.



In The Editorial Perspective.

THE EDITOR.



THE SOLAR SYSTEM has never been arranged by the astronomers in a manner satisfactory even to themselves. They have always unavoidably left numerous glaring discrepancies, which necessitate frequent changes in their theories. The subject has been one of almost endless discussion and speculation. The great difficulty lies in the immense distances attributed to the sun, moon, and stars. The propagation or transmission of light through millions and billions of miles, has constituted an inexplicable problem. The numerous problems imposed upon the modern astronomical mind are not in themselves real problems, for the reason that the conditions under which they seem to be presented, do not exist; and more is the pity that so much attention should be paid to the most prodigious forms of unrestrained imagination. The ancients looked upon the sun as being a ball of fire, a sphere of intense combustion. The idea has come down to modern times, and it is in a sense true; but as the universe has seemed to expand in size, until the supposed extent of the solar system is about beyond the grasp of the human mind, the difficulty has been to make the old conception of the sun as a burning center, to fit the new conceptions of the universal immensity. It should have readily occurred to such minds as that of Copernicus, Kepler, Newton, and others, that heat as such, could not possibly be transmitted through a distance of 92,000,000 miles. Physicists have come to regard atmosphere as necessary to the manifestation of light; so that it is thought by many that even light as such, is not propagated through such immense distances, but that modes of motion, traveling along at rapid paces, say "Let there be light," when they come in contact with a planet's enveloping sea of air. There have been many attempts to substitute an electrical center of the solar system, for the formerly supposed burning globe; and for some time it has been thought that rays of electricity are pushed out in all directions until they are lost in the infinite void. But the waste was soon seen to be enormous. Why waste so much energy just for the sake of causing a few planets to whirl along? The ablest and most eminent astronomers have turned the question over many times, and all to no avail. All the planets together, according to the plan of modern astronomy, receive *less than one-billionth* of all the energies generated in the sun. If such were the case, it would be ridiculous to talk of universal economy! And all the more amazing becomes the fact that seemingly rational minds should presume to accept such conceptions as true, when it is known that the great source of supply of the sun's energies constitute a great mystery in the field of astro-physics. Some apparently able minds have thought it wise to undertake to save the old system from utter rejection, by holding that the electric rays of the sun are not sent out in all directions in space, but directly and particularly to the planets, as through a focus, causing the planets to rotate and revolve. Thus the modern conception of the laws of radiation would have to be changed, and even astronomy itself, as may be seen from the following expression from an astronomer:

"Happily, a ray of light is straight. If it were not so (in celestial spaces, at least) there would be an end of our astronomy." Just so. But why should the old idea that the sun is 92,000,000 miles distant be entertained alongside the new conceptions of the character of the solar radiations? Because it is the old deep-seated habit of modern science so called. It is bound to be wrong, and this is one of the items in its category of expensive fallacies. It is continued through the persistence of the most fallacious and absurd conception that we live on the outside of the earth. Once it is seen that the universe is cellular, and that the earth and all related to it constitute a great electro-magnetic battery, the sun is placed in rational position and office, constituting the electric center and nucleus of the great cellular form; and more—that its source of supply of fuel is in accordance with the laws of reciprocity, through which it receives energy in exact proportion to the substances radiated to the circumference of the hollow globe.

A mere change in the field of industrial economy or form of government would alter forms of expression, but could not eradicate the seat and root of all evil, which is the love of money—not merely as the criterion of exchange on the external commercial plane, but on the planes of religious and sex relations. The competitive system is not responsible for the love of money which now generally prevails; on the other hand, the competitive system originated in the root and germ of evil, just as the tree originates in the seed. There is nothing in the competitive system apart from man that has any power. The system is the expression of certain deep-seated tendencies of the human heart; and the system prevails today, not as a result of the machinations of the few, but because of the desire of the masses themselves, the desire that has impelled humanity for ages. Not that humanity desires to be enslaved; but they desire conditions which have made the prevailing economic system inevitable. Humanity is under the curse, involving actual perversion of the principles of commercial wisdom. The true principles of commercial wisdom have their source of impulse and activity in Deity. The building of the new order of the world's society is analogous in every particular to that of world-building on the plane of the physical cosmos. The difference is merely in the field or world of activity. The world of society in its perfection must be like the great natural world in which we live, governed and controlled by corresponding principles and laws. The new social order must develop from a definite germ, from a nucleus constituting and embracing the light of the new age. No organism can possibly act independently of the head. There is not a living thing in the universe that has not its head or pole of activity, its center around which it developed and from which it is governed throughout the period of its existence. The new order will not come to the world through the concerted action of a great circumference of humanity, independently of the ablest possible leadership expressed in one, not on the hundreds, thousands, and millions. The

processes of creation are definite; the principles of world-building are eternal; and the universal laws of construction must be explicitly obeyed in the formation of structured, organic society, as in the creation of the physical cosmos. For this reason we affirm that so long as modern socialism disregards the science of the government of the universe, there can be no possible hope of so called socialism ushering in the new order in fulfilment of the declaration of the Almighty, "Behold, I make all things new!"

Before the recent Congress of Mothers in Washington, President Roosevelt again outlined his views on the subject of race suicide, holding that motherhood is the supreme duty which every woman owes to humanity. His viewpoint is necessarily that of modern Christianity, which theoretically sanctifies the home while permitting its votaries to abuse the functions of maternity. The President desires to see fruitful families; he would have all enter the marital relations—and be good. He has his ideal, and would like to see all come up to it. If they could, he would find in the conditions of the human race, something still lacking—something which he could not supply. He knows that material prosperity should not be the ideal of the nation. The worship of the golden calf is for him the signal of danger and perhaps ruin. May there not be a greater danger in setting up the golden calf in the domain of sex—the worship of which is playing havoc with the vital relations of humanity, as greed is doing in modern industry and commerce? May there not be over-production in offspring, as well as in the field of industrial activity? The conditions which the President deplors are actual conditions. They are of such a character that they cannot be remedied by endeavoring to persuade woman to return to the care of large families, from which for some reason she feels impelled to turn. The problem is confronted. How is it to be disposed of? It must be met scientifically. The world is face to face with the issue. The present discontent of woman with her lot is full of significance. There is a portion of the race that desires to rise above the old conditions of mortality. That desire finds its reflex in certain spheres which are now the subjects of the President's criticism. This is the transition stage. There is to be a restraint imposed upon the propagative instinct. We not only affirm it, but the growing conditions corroborate the conclusion. If the President knew something more of the signs of the times, or something of the science of the termination of the age, he would know that the age of procreation is ending; and that it is not the number of children born that is the most desirable from the scientific point of view, but the *quality* or character. The forces of Destiny will sweep the way for the coming generations and for the new Genus, in the manifestation of which rewards of life realized will be greater and better than "sons and daughters." There will be plenty of others left to take care of the propagation of the race—under the new scientific economy.

A Chicago man has seen fit to make the following declarations of his views concerning the relations of God and the devil to humanity: "Satan, who has always been branded by the soul as the adversary, is the only power

that acts consistent with human happiness. His only purpose in life is to enjoy himself, and to this end he gives up all else and gets what he seeks. I am ready to say that all good is hell, and all evil is heaven. Satan is right, and God is wrong." These expressions are from the heart of mortality, the heart that delights in the way of mortal existence. It is but natural under humanity's present fallen and sensual conditions, that such expressions should be made. It is quite true that the devil's only purpose in life is to enjoy himself. He finds hades pleasurable, because hades is not a place of suffering to the exclusion of the delights of mortal life. Hades is the great field or sphere of mortal existence, and embraces all the concomitants of the existence which now prevails in the world. "Self-enjoyment is not the righteous purpose of existence. God exists for *use*; he is the great Servant of all. The great Creator is the involved seed of the human race; and no sooner is he manifest in the world as the climax of human attainment, than he seeks the field in which he may sacrifice himself, even his life, for the enjoyment and perpetuity of others. His object in life is therefore unselfish; he finds the greatest happiness in the performance of the greatest use. The devil is the result, the perverted offspring or product of the fall of Deity; and the life of the devil is expressed in the mortal plane; and the devil refrains from sacrifice. The resources of replenishment of the life of the Almighty is from hades itself, which constitutes the field and soil in and through which the Tree of Life is propagated. The mission of the Almighty is to save men from hades, and he knows how to do it. Satan is wise in some things, but the Almighty is wise in all. But the wisdom of God has never yet led him to endeavor to stop the operation of the principles of evil in the universe, nor to exterminate the devil, because the devil constitutes a great factor in the economy of the universe.

An editor, commenting on the experiments of Professor Loeb, of the Chicago University, says: "We do not know that Dr. Loeb claims to be a creator. We do know that such a claim is indefensible, because he has not created life. Life was present at the beginning of the experiment. Biologists, or a majority of those with authority, have always refused to consider the possibility of the creation of life by mortal man, and we do not believe that Professor Loeb's experiments will change their judgment or materially affect their pronouncements thereof." The above is well enough said for the editor of a daily newspaper. But how about the commonly accepted theory of evolution? What started life, according to the materialists? Why, a *few atoms of matter* knew enough to get together and create life! A few atoms started the universe at the beginning of creation by the "nebular process." And yet the mind of man today is thought to be incapable of producing so great a miracle as that! The very materialists who deny the truth of the records of the miracles of Jesus the Christ, readily swallow modern conclusions as to the original potency and impulse of the very first atom, *dead and inert in itself*, that disturbed the universal stillness by *moving*. Verily, the self-imparted motion of the inert atom of matter, resulting in all the complex motions and sensations of the universe, would be the greatest miracle of all!

The Open Court of Inquiry.

THE EDITOR.

Koreshanity and Socialism.

"'Will human nature be changed by socialism?' is a timely question, worthy of serious and scientific analysis. The vital principles of socialism are well stated on page 2 of THE FLAMING SWORD. That the acts of men are influenced by their economic conditions are too true to be questioned. Competism is an evil, and compels men to do evil. Socialism will change the competitive desire in man to the better desire for co-operation, thus changing the impulses of greed, hate, cruelty, avarice, and all the evils engendered by industrial competism, to the generous love and kindly spirit engendered by co-operation. The human nature and thoughts of the Apostles and Disciples of Christ were changed by their acceptance of his teachings upon economic principles; and they became communists. Now, today, the teachings of Christ are changing human natural thoughts of industrial competism to the more divine and righteous thoughts of industrial co-operation. When the hearts or thoughts of mankind are changed, do they not straightway show it in their change of actions? When the Disciples changed their economic thoughts they immediately changed their competitive mode of life for the co-operative, and that one act seems the most worthy of record. Is it not proof positive, Mr. Editor, that the acceptance of the socialist principles by such vast numbers of intelligent people, is the direct result of that divine impulse set in motion 1900 years ago? Is it not proof positive that the human nature and men's thoughts are already changed, or else there would be no desire for socialism? When 30,000,000 of men demand to be freed from the evils of competism, how can they better express the Christ impulse than by establishing a co-operative form of government by merging the individual thought into one vast common thought for the good of all? Will not the reformation of the economic conditions raise the standard of morals, religious conviction and application, and science?"

Koreshanity and socialism are alike in a number of particulars. This is due to the fact that both systems stand as opposed to competism. Therefore, the common acceptance of the principles of coöperation is inevitable. Associated with the principles of coöperation are the generally conceived principles of common ownership, as opposed to individual ownership, which naturally belongs to the old order of competism. It is easy to conceive that where common interest and commonwealth obtain, there can be no over-accumulation of wealth; and hence, private monopoly is one of the things opposed by both Koreshanity and socialism. Along

many of the generally advocated lines of economic reform, there are numerous points of resemblance between the two systems.

The principal difference between Koreshanity and socialism, so far as related to economics, is concerning the mode in introduction of the new order, and the principles of government of the world. Modern socialism is in the line of direct evolution from the principles of democracy; while Koreshanity is essentially and distinctively imperialistic in doctrine and practice. If the vital principles of socialism are well stated on page 2 of THE FLAMING SWORD, it is also there stated that the union of church and state is as essential to human progress as is the introduction of Koreshan Socialism and Communism.

We hold that environment, radically changed from the basis of competism to the scientific economic order, will greatly influence the unthinking masses of humanity. But we also maintain that ere the environment can possibly be changed there must obtain in the central nucleus of present humanity, a radical change of heart and mind. The order of the coming change corresponds somewhat to the order of the change of nineteen hundred years ago. But let us note that the change in the life and character of the primitive Christians did *not* come from their acceptance of the principles of coöperation, *per se*; but that their change in economic life was due directly and solely to the *outpouring of the divine Spirit* on the day of Pentecost. Not until that Spirit entered men and women of that day, did they feel impelled in the line, not merely of coöperation but of communism.

If the record of the events attending the divine baptism of nineteen hundred years ago be true, the conclusion is inevitable that the change of heart and mind came, not as the result of adoption of the coöperative life, but that the adoption of the communistic life came as a result of the supreme divine impulse from the personality of Jesus the Christ, who baptized the church with the spirit of himself.

Our correspondent has *reversed the order* in the supposition that the change came because they all agreed to adopt coöperative principles. We maintain that ere the new economic conditions can be inaugurated there must obtain in the life of a nucleus of progressive men and women as radical a change as that which occurred in the case of the primitive Christians.

This view is opposed to the idea that the change in the mind and heart of man can possibly come through mere adjustment of economic conditions. The kingdom of God will come and be established, not through and by the concerted action of the masses, but through the ministration of some man empowered by divine authority to move upon the hearts of men by the power of life and love. We do not believe that the Almighty is going to come in the chaotic masses of the present generation in the establishment of a social democracy, any more than he came in the masses nineteen hundred years ago. The Almighty always comes to the world through a central manifestation.

If the declarations of Deity are true as recorded in the Bible, and his prophecies and promises subject to fulfilment, he will come in and through a specially authorized Prophet, whose mission it will be to cleanse the hearts and lives of those destined to enter into conjunction with himself and constitute the prime source of the impulses of the new age. He will be Elijah the Prophet, the one man, not the many; the Imperialist, not the democrat; the central Pivot of power, not the angry and discontented masses, who are desiring license, not genuine liberty. Now, as in the distant past, the Spirit of the Almighty must move upon the waters of the sea of humanity.

Herein lies the great secret of the coming change. The laws of the new order must be discovered and applied; they are the laws of universal economy, revealed through comprehension of universal form and function. Koreshanity possesses the key to the solution of the problems of the change

and reveals the pattern of the form of the righteous society and government. The *pivot of power* must be located where the *knowledge* of the secret of power obtains.

BRYAN COMMENDS ROOSEVELT.

The President Viewed in Favorable Light by the Radical Advocate of Reform.

No president ever had larger opportunities or more reason for serving the people and moving in a determined way to protect public interests, than Theodore Roosevelt. Mr. Roosevelt has now entered upon what is practically his second term and he has announced that he will not be a candidate for re-election in 1908. Because of this announcement, Mr. Roosevelt is in a position to act independently and he has recently shown some disposition to protect the people from the encroachments of special interests. In these good efforts he has had the commendation of men of all political parties. He has reason to be proud of the vote he received, and the confidence which the people displayed at the ballot box provides all the more reason why he should discharge his duty in a fearless way. The *Commoner* has had occasion to commend Mr. Roosevelt in several particulars, and now that he has been inaugurated to serve during the term for which he was elected, it expresses the sincere hope that it may have many opportunities for giving its approval of his efforts. Men of all political parties are striving for the same end—good government. The rank and file of parties may differ as to the methods to be employed in obtaining that end. Some of them may for a time be deceived and kept in ignorance concerning the real purpose of their leaders, but sooner or later men moving with a common purpose will mass themselves against a common enemy; and sooner or later popular government, in the best sense of the term, will be restored. Then men who have thriven and grown fat though special interests will be required to remove the shackles they have placed upon the limbs of the people.

The *Commoner* hopes that Mr. Roosevelt will be inspired to exert every effort to bring about "the greatest good to the greatest number." That his official conduct may be controlled by a lofty patriotism and that his administration may reflect credit upon its head and bring relief and prosperity to the people, is the wish of all good citizens. Whatever mistakes the representatives of government make, all the people must share the

penalty. Whatever good results flow from the official conduct of those representatives, all the people share the blessings. And so men of all parties will join with the *Commoner* in expressing the hope that Mr. Roosevelt's administration may be fraught with credit and honor to himself and with substantial benefits to the people.—*The Commoner*, Lincoln, Neb.

THE CAMPAIGN OF 1905.

Extracts From Letters of Friends who are Nobly Responding to Our Call.

"We Can Use Literature Any Time."

"We have mailed most of the papers received from you, to friends. We look them over, and then mail to such as we think would be interested—or rather, such as we know to be interested on certain subjects—and we can find something on almost any live subject in THE SWORD, you know. We think that is a better way to introduce them than to talk to those who are unacquainted with this grand work; and then we cannot get around to see the people very much, as our duties require the greater portion of our time. * * The winter here has been very severe. La grippe reigns supreme—also the doctors. It does my soul good to know that there is *one* paper that is not afraid of the doctors. May THE SWORD keep on roasting everything and every one as long as we need it! What a jumbled-up mass of humanity we are!—hardly knowing where our heads are, until we get the grip, and then the doctors come, look wise and solemn, and say something Latin; and a little later we know still less. * * We can use literature any time you feel disposed to send, either pamphlets or SWORDS. They are always welcome."—DOHRMAN and MARTHA ARNOLD, Iowa.

"Something Doing in the Subscription Line."

"I can use to good advantage about 50 copies of THE FLAMING SWORD, and some more leaflets. I distributed those sent me recently, and am not anything like through with those whom I want to interest in Koreshan literature. I intend to follow up any impression made by the first copy of THE FLAMING SWORD, with one or two more; then invite those who seem to be interested to subscribe—if not for a year, then for six months. If you do not find 'something doing' in the subscription line in this locality before long, it will not be my fault. Several of those to whom I handed the first copies of THE SWORD seem to be well pleased—if I may judge by the replies they made to my inquiries."—WM. BRETSCHNEIDER, Texas.

"I Would Like to Help the Work Along."

"I wish to address you in regard to the work you propose. I became interested in Koreshanity a few years ago while in Chicago, and would like to help the work along. I would like to do something in the way of securing subscriptions for THE FLAMING SWORD. I think probably I might interest some one, and thus help extend the work, as it is my desire to do so."—A. J. CROPP, Missouri.

"I Will Gladly Do All I Can."

"I note the proposition in THE SWORD, and want to say that I will gladly do all I can for the Koreshan cause and its publications, because I know Koreshanity is destined to conquer. We are going to have a Fair this summer, and I expect to come in contact with quite a number of people."—J. W. COOK, Oregon.

"I am Willing to Do all I Can."

"I am willing to do all I can to enlarge your list of subscribers to THE FLAMING SWORD. Of course I cannot give you a definite number, but it will be a pleasure for me to work for your cause."—MRS. EDWARD WICKWARE, New York.

"Please Send Instructions."

"Please send instructions as to the Campaign on behalf of THE FLAMING SWORD."—P. A. DERWORT, Chicago.

(Continued in middle column, next page.)

ADVERTISING COLUMNS.

The Policy of THE FLAMING SWORD regarding advertising matter is that nothing objectionable to the enlightened reader will be inserted. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers please state that their advertisements were seen in THE FLAMING SWORD.

ADVERTISING RATES:

Space.	1 wk.	4 wks.	3 mos.	6 mos.	1 yr.
1/2 in.	\$.30	\$ 1.00	\$ 2.50	\$ 4.00	\$ 7.50
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5 in.	2.50	9.00	20.00	30.00	50.00
10 in.	5.00	15.00	30.00	40.00	70.00

Address advertising propositions and all inquiries and matter concerning this department, to Advertising Dept. The Flaming Sword, Estero, Lee Co., Fla.

...MAIL ORDER PRINTING...

The Koreshan Unity (Incorporated) has in operation one of the largest and best equipped printing-plants in the State of Florida. We have recently added to our equipment, \$10,000 worth of new printing machinery, including large cylinder power presses, fine folders, cutters, bindery apparatus, and new assortments of type.

WE PRINT ANYTHING

from the smallest label or card, to a show-bill, book, or newspaper. We invite mail-order patronage from all parts of the country, no matter how small or how large the orders may be. Low prices and best work. We have typographical artists and expert pressmen, and we guarantee satisfaction.

Guiding Star Publishing House,
Estero, Lee Co., Fla.

List of ————

Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

The Guiding Star

Library Series.

BOOK I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—*The Logos or Word-Book.* By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

The Pamphlet Series:

The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 25 cts. per copy.

10 cts. each.—*Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel,* by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. *Kapital, Lohnsklaverei und Industrielle Freiheit* (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—*Judgment* (A discussion of the sex question); *The Koreshan Unity* (containing information concerning membership in the Koreshan orders), by KORESH. *Scientific Experiments on Lake Michigan*, by Prof. U. G. Morrow.

The Tract Series:

2 cts. each.—*The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory,* by KORESH. *Ein kurzer Inbegriff der Koreshanischen Universologie* (German).—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.

The Leaflet Series:

5 cts. per 100.—*What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geoliner Fore-shortening.*

The total listed price of the above works, with 500 assorted leaflets, is \$4.07. The entire lot, if ordered and paid for together, may be obtained postpaid, for the sum of \$3.25. Or we will send all of the Pamphlets and Tracts and a package of assorted Leaflets, for 75 cts. Or all of the Tracts and Leaflets for 10 cts.

Make Money Orders payable at Fort Myers, Fla., but address letters enclosing the same to

The Guiding Star Publishing House,
Estero, Lee Co., Fla.

"I Will do My Best."

"I will do my best to get a few subscribers for THE FLAMING SWORD. Send me instructions as soon as convenient."—
WM. KIEDAISCH, Pennsylvania.

Books and Periodicals.

Review of Important Publications Received by the Editor of the Flaming Sword.

The Arena.—There are a number of notable papers in the March *Arena* that persons desiring to keep in touch with important questions should read. One of these is a pen picture of the present status of socialism in Continental Europe, by David Graham Phillips; also Co-operation in Great Britain, by the secretary of a great co-operative movement. The exposure of the rise and domination of corruption in Pennsylvania gains in strength with each succeeding issue. Besides articles on reform there are articles on lines of art and literature. There is a critical study of Gerhart Hauptmann's dramatic work and social ideals, by Professor Archibald Henderson; also Editorial, Mirror of the Present, and Book Review departments, which have become popular features of the *Arena*. 25 cents per copy. Albert Brandt, Publisher, Boston, Mass.

Health-Culture.—The March number is very good, as it contains some very important papers, notably the American Adventures of a Japanese Traveler, by Dr. Yashinto Kurioky, translated from the Japanese language. The article by Albert Turner, the publisher, on Cocoa and Chocolate, written after a visit to Jamaica, is finely illustrated, as is also Dr. Latson's "How to Strengthen the Hand and Forearm." It appears that the March number is the best yet published. 10 cents per copy. 151 W. 23rd st., New York City.

Our Dumb Animals.—This is the old reliable publication of the founder of the Humane Society and Society for the Prevention of Cruelty to Animals. Mr. Angell is now in his eighty-second year; and the amount of literary and other work he is able to do and the extent of his influence, certainly constitute a standing refutation of Dr. Osler's age-limit idea. The moral influence of Mr. Angell's work goes far in the line of cultivation of kindness in the hearts of thousands. Monthly, 50 cents per year. 19 Milk st., Boston, Mass.

THE WEEKLY NEWS-DIGEST.

Embracing Important Events of the World and National and Local News.

Important Foreign News.

It is thought by prominent diplomats that the present stage of war in the East indicates hopelessness on the part of Russia. The Russian army will probably retreat beyond Harbin, as that point cannot be defended without great danger. A stand may be taken at Sungari river; but if that point is abandoned it is believed that Vladivostok is doomed. But without reinforcements the Russians can do nothing as against the vigorous and enthusiastic Japanese. The retreat northward is now so rapid that the Czar is said to be anxious to make terms of peace before the Japanese reach Russian soil.

THE FLAMING SWORD'S CLUBBING OFFER

There are a number of first-class magazines that we can heartily recommend to our readers. They are educative and make for progress in the study of the world's advancement. Current thought and current history are presented in letter-press and artistic illustrations. One of the very best magazines published is

The Cosmopolitan,

which is so well known as to require no particular comment on our part. Its editor is a worker along lines of various reforms, and the influence of the *Cosmopolitan* is extensive. Fiction is well represented, as well as discussion of important subjects. Printed on calendered paper throughout, and finely illustrated.

The Twentieth Century Home

is the *Cosmopolitan* Company's new magazine devoted to the home. It contains matter directly related to the every-day affairs of the home, and tells how to make the home attractive through display of artistic taste. The magazine is entirely out of the ordinary in every way. 72 pages, 9½ x 13 inches; superbly illustrated, and comes in illuminated covers.

"Captains of Industry"

is a handsome book of 500 pages, giving the early lives, growth, achievements, and successes of the men who now occupy high positions in the world of finance, industry, and commerce. Bound in half leather; regular price \$3.00.

OUR PROPOSITION:

The <i>Cosmopolitan</i> , 1 year	\$1.00
The <i>Twentieth Century Home</i> , 1 yr.	1.00
<i>Captains of Industry</i>	3.00
THE FLAMING SWORD, 1 year	1.00
Total	\$6.00

Sent Anywhere in the United States or Canada for \$3.25; or the Three Magazines, without the book, only \$2.00. The above offer applies to all orders for *The Flaming Sword*, whether new subscriptions or renewals. Make Money Orders payable at Fort Myers, Fla., to

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DANGEROUS VACCINATION

Under the pretense of protection against smallpox, physicians inoculate the system of a healthy person with a frightful disease.

"MEDICAL DELUSIONS"

is a work of 108 pages, paper covered, written by Dr. THOMAS MORGAN, an earnest and able advocate of Koreshanity. The book is a startling revelation of what vaccination is and what it does for the human system, and contains authentic statements of facts, the testimony of vaccinators, and opinions of eminent men concerning the dangerous superstition. 25c per copy; 3 copies 50c; 6 copies \$1.

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Readers of THE FLAMING SWORD may be interested to know that the *Press* contains regular articles by Prof. Morrow (as "Veritas") on the progress of Estero and the Koreshan Union.

SUBSCRIPTION PRICE:

4 months, 50c. 6 mo's, 75c. 1 yr. \$1.50. Sample Copy, 3c.

...NAMES AND ADDRESSES...

Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, Md.—Mr. Henry N. Rahn, No. 534 E North Avenue.
BUFFALO, N. Y.—Mr. Junius B. VanDuzee, 19 W. Mohawk St.
CHICAGO, ILL.—Mrs. A. M. Miller, Cor. 60 st. and Rhodes Ave. Phone 4862 Wentworth.
OTTUMWA, IA.—Mr. Madison Warder.
FLORENCE, N.E.—Prof. O. F. L'Amoreaux.
KINGSTON, TEX.—Mr. N. C. Murray.
LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.
ENON, O.—Mr. C. D. Shellabarger.
NEW ORLEANS, LA.—Mrs. J. H. Massie, 6306 Hurst Street.
NEW YORK, N. Y.—Mr. P. W. Campbell, 387 Greenwich St.
SAN BERNARDINO, CAL.—Mr. John M. Lane.
SAN FRANCISCO, CAL.—Mrs. N. C. Critcher, 1309 Hayes Street.
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The ALTRUIST

Is a monthly paper, partly in phonetic spelling, and devoted to equal rights, united labor, common property, and Community Homes. It is issued by the Altruist Community, of St. Louis, whose members hold all their property in common, live and work together in a permanent home for their mutual enjoyment, assistance, and support, and both men and women have equal rights and decide on all its business affairs by their majority vote. It offers a home and employment for life to all acceptable persons who may wish to join it. 10 cents a year; sample copy free. Address A. LONGLEY, Editor, 2711 Franklin Ave., St. Louis, Mo.

The Associated Press believes that steps in the direction of peace between Russia and Japan are imminent, if not already taken. The ministers and supporters of the court at St. Petersburg who advocate the submission of specific peace propositions as previously set forth in dispatches, believe they have won the day.

Sixty people are shot by soldiers at Kunto, Russian Poland, during a riot. A group of peasants were endeavoring to induce a number of farmers to strike, when the chief of police with soldiers fired volleys with fatal effect.

France warns the President of Venezuela not to interfere with the French Cable Company; threatens to send two warships to La Guayra.

It is reported that the Russian squadron is sighted near the Island of Mauritius, in the Indian Ocean.

Japan gets a loan of \$150,000,000 from syndicates in London and New York.

Happenings in America.

The attitude of President Castro, of Venezuela, toward the United States, is said to be such as to indicate that his purpose is to involve this country in a row with European nations.

The visit of the American squadron to Havana calls forth expressions of Cuban appreciation of America's conduct toward the inhabitants of the Greater Antilles.

The Grover shoe factory at Brockton, Mass., was destroyed by fire and explosion last week. Death estimate totals over 100.

The Jimenez party in San Domingo threaten the overthrow of the present government.

Ex-President Cleveland is in Florida on a five-weeks' fishing and hunting excursion.

Pillory as a form of punishment for crime, has been abolished in Delaware.

Peary's new Arctic steamship is christened "Roosevelt" by Mrs. Peary.

The Southern Cotton Association merges with the national organization.

A laborer helplessly goes over the Niagara Falls on a cake of ice.

ERRATA.—From the 8th line of the first paragraph on page 7, last issue, omit the words "has been honored." Also, read "but the Copernican system," instead of "by the," etc., in second clause of last sentence of the initial Editorial.

What is the Number on Your Address Tab?

If a blue check mark appears in this paragraph, your subscription expires with this issue, and we invite a prompt renewal, either with remittance or promise to pay. If you are prompt you will miss no numbers, as we will mail you two numbers after expiration of your subscription. If you do not advise THE FLAMING SWORD to your address, we cord to the post your name on our subscription list. If you cannot pay or request for subscription, with promise to pay during the year. In renewing your subscription, please read carefully the matter at the top of page two of every issue of THE FLAMING SWORD, and follow instructions as to remittances and letters.

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The Game of Familiar Quotations is designed to familiarize the general public with the origin of our commonest expressions. Many of the phrases oftenest used were first framed by some poet. The game consists of 56 cards, and more than that number of authors is represented, as some of the cards carry two names. There are 5 quotations on each card, making in all, 280 quotations—a valuable collection of epigrams, aphorisms, and familiar sayings.

How the Game is Played.

Each player in turn reads a quotation from any card which he holds, and the company guess the author. The successful guesser takes the card, which counts one to his score. By using several packs any number of friends may be agreeably entertained. Partners hold their gains in common, adding to the sum as they progress from table to table.

A Game to be similarly played, setting forth the principles of the Cellular Cosmogony, is now in preparation; it will prove to be very interesting and instructive to all interested in Koreshanity.

The Game of Familiar Quotations, per pack, in neat case, 50 Cents, Postpaid.

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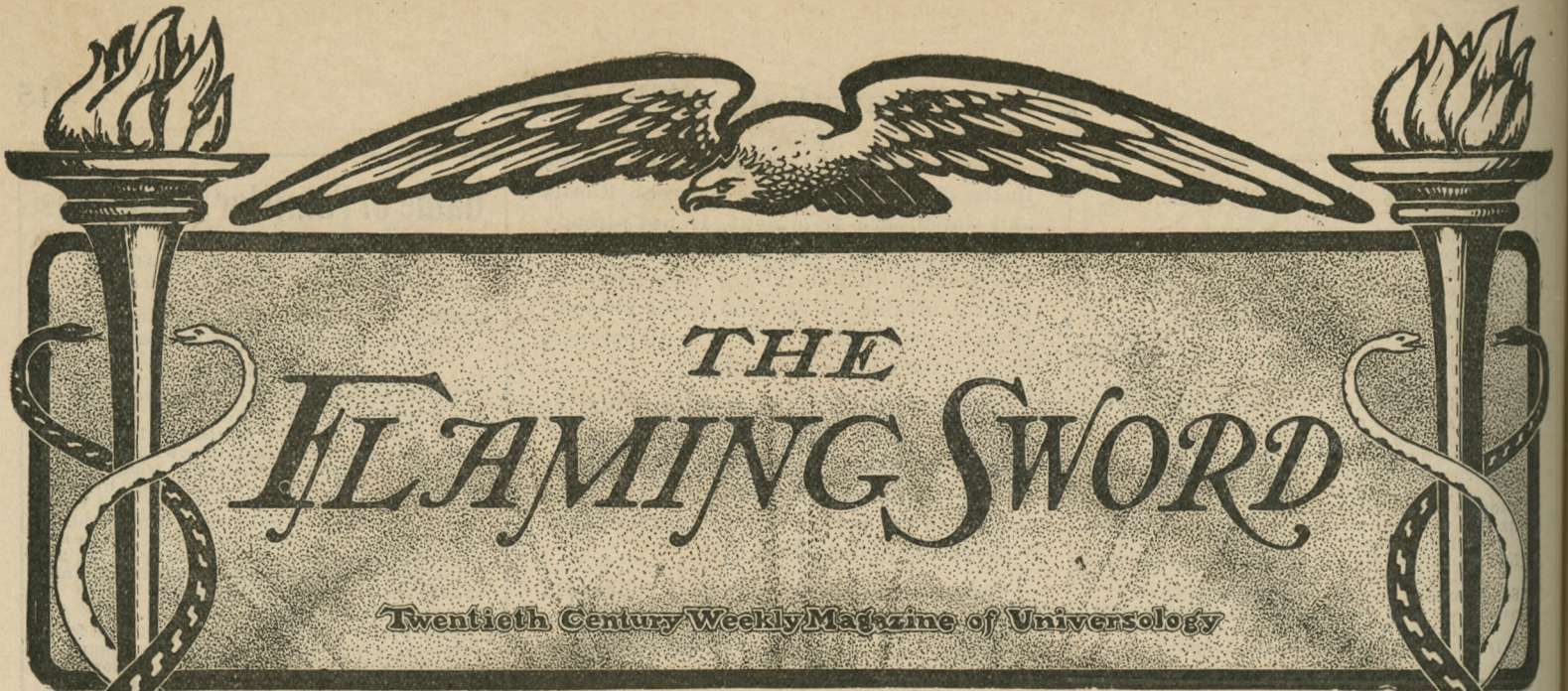
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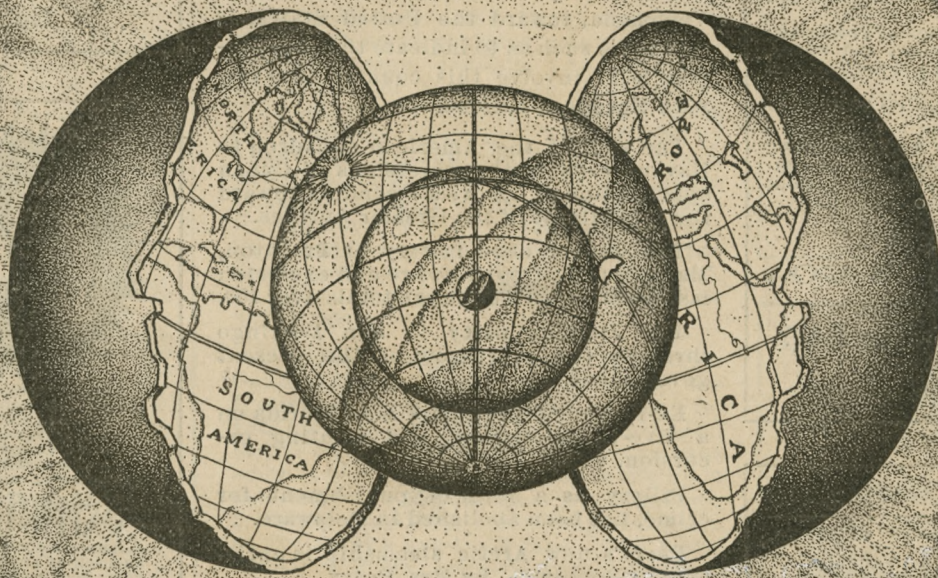
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VOLUME XVIII.

ESTERO, FLA., APRIL 4, 1905.

NUMBER 43.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

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